THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"A man cannot aim too high: a man's best comrades are those mighty creatures far above himself—"Justice, Truth and Righteousness." If we live habitually in contact with that which we know to be the best, we cannot yield to meaner things."—STOPFORD BROOKE.

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THE TWENTY-FOURTH OF JULY.

THE event which marks the first great outbreak against the Latter-day Saints, in the early period of their history, occurred in the year 1838, when the saints were forced from their homes, to flee for their lives. The cause of this was the bitterness which was constantly growing among those who sought to destroy the nucleus of "Mormonism." Some of the incidents which characterized this outbreak were: the exterminating order issued against the saints by Governor Boggs of Missouri; the massacre at Haun's Mill, in which nineteen of the helpless saints were shot down in cold blood; together with other ravages and murders inflicted by the army at intervals following.

During this exodus many, who could not endure the sufferings they were forced to undergo, apostatized, while others, who remained true to the cause, were taken prisoners. Among these—fifty-seven in number—were leaders of the Church, including the Prophet Joseph and his brother Hyrum. In a speech delivered by the general of the army, the saints were given to understand that these leaders would never be restored to them again. Little did he realize the perfect organization which existed in the Church, even at that time, and that as soon as one set of leaders was taken away, another set was ready to take their places, and resume the labors of those who were taken captive. It was at this time that the leadership of the Church devolved upon that illustrious pioneer, Brigham Young, who directed the exodus of the saints to

Illinois, where he devised means of assisting those who had been left behind to join them.

A little later than this, on June 27th, 1844, occurred the martyrdom of the Prophet Joseph and his brother. The governor of Illinois made a make-believe effort to bring the murderers to justice, but the result of the trial, which was given the year following, was that the assassins were honorably acquitted. This action emboldened the mob element, and no sooner was it generally known than fresh outrages and persecution were inflicted upon the defenceless saints. This gave evidence that there was no law for the "Mormons," and the only thing left for them to do was to get out by themselves, where they could, for the first time in their history, enjoy freedom and peace.

Preparations were now rapidly being made for the exodus, and the place in view was the Rocky Mountains. It was prophesied long before this that the place mentioned would be the gathering place of the saints. The emigration from Nauvoo began on February 4th, 1846. Ferry boats were kept busy night and day carrying the portable belongings of the saints across the Mississippi river. By the 15th of February this task was completed, and the first camp was made. There in the bitter blasts of winter, in tents and wagons, were camped the suffering exiles, in full view of their comfortable homes, which they had been driven from by the merciless mob. During the first night in that wintry camp nine babies were born in tents and wagons. How these tender babes and delicate mothers were cared for under such conditions is left for the reader of these events to imagine. There were the unfortunate saints camped in the snow with nothing but blizzards, savages, and untrodden wilderness before them. Well might it be said, "There is no parallel in the world's history to this migration from Nauvoo."

On March 1st, under the leadership of Brigham Young, the camp began to move in search of a new home in some unknown place among the mountains. As a parting thought, President Young wrote in his diary: "Our homes, gardens, orchards, farms, streets, mills, bridges, public halls, magnificent temple, and other public improvements we leave as a monument of our patriotism, industry, economy, uprightness of purpose, and integrity of heart, as a living testimony of the falsehoods and wickedness of those who charge us with disloyalty to the Constitution of our country, idleness, and dishonesty."

From day to day the march was continued through mud, snow and rain. About June 15th, they arrived at the Missouri river, where they stopped for a short time at a place which they named Kanesville, now known as Council Bluffs. Later they crossed the river, and pitched their tents on Indian lands. Here on the west side of the river the pioneers founded what is now called Florence, with a population of four thousand souls.

It was from this place that the "Mormon" battalion was called by the United States government. Despite the ill-treatment the saints had received, and the lack of protection from the government, five hundred true-hearted, loyal citizens set out, leaving their wives, children, parents and friends, to assist in suppressing the trouble which had arisen in Mexico.

During the winter preparations were being made to continue the journey westward. On April 7th, 1847, the pioneers started from Florence, then known as Winter Quarters. One hundred and forty-four able-bodied men were selected to lead the way through the wilderness. They were yet one thousand miles from their destination. The company was in possession of seventy-two wagons, ninety-three horses, fifty-two mules, sixty-six oxen, nineteen cows, seventeen dogs, and some chickens. Shortly after the pioneers had left Winter Quarters, President Young organized them into military companies, and gave certain orders to be obeyed throughout the journey. Besides the rules for travel, instructions concerning devotional exercises were given and obeyed. Night and morning every day the company assembled for prayers at the call of the bugle, and the Sabbath day was invariably observed. With these and other instructions, which were given as needed, the pioneers wended their way westward, a distance of one thousand miles, mostly on foot.

With many thrilling incidents and many manifestations of the goodness and mercy of God, their dreary march was continued until that memorable 24th of July, 1847, when from an elevation of the Wasatch Mountains, the founder of Utah, sick with fever, gazed with wondering admiration upon the Great Salt Lake Valley; upon a panorama of sagebrush, mountains, valley, lake, and river spread out before him—the future home of the saints of God. Little by little the desert was brought under cultivation, and the wilderness was made to blossom as a rose. The city was laid out with its broad streets in a uniform manner, homes were built, the Temple of God was erected, and industry abounded. What we have and are to-day we owe to God and His chosen people.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." (Micah 4: 1.)

Birmingham. ALVIN SESSIONS.

No pure and simple life, true to itself, true to its Maker, was ever lived on this earth, that was not a voice on God's behalf, however still and small; and that did not, in its sincere and humble way, declare a hope and reveal a faith which might well be the evidence of things unseen.—ALEXANDER GORDON.

"MORMONISM."

"MORMONISM" has for its basic principle the belief in God, the Creator of the world, and in his only begotten Son, Jesus Christ, who came and atoned for the sins of the world, and made it possible for man to triumph over death. "Mormonism" holds to the doctrine of God as given in the Old and New Testaments of the Jewish scriptures, namely: the monotheistic conception of the Deity, and the divinity of man. It maintains that God has established His priesthood in different ages of the world's history, which gives to man the divine power to act in His name in all things pertaining to human activity, and especially those ordinances of baptism and the laying on of hands for the gift of the Holy Ghost, which give to man the power to save himself. Acting in the name of God in the holy ordinances is the second great basic principle of "Mormonism." It makes every man the agent of the Most High unto himself and his fellow-man. It brings man into close harmony and union with God as an active worker for his own and for the world's redemption, through the grace of Jesus Christ.

"Mormonism" looks upon man as a Divine light and power, endowed with these attributes in the eternal world before his birth into this life. He has the free will to determine his course in this world and the world of the hereafter. "Mormonism" is, therefore, dynamic and not static. It holds that God reveals Himself to man, and in all ages man will receive new light and understanding from the Divine Source. The eternal progress of the race is assured through obedience to both divine and physical laws, which are revealed to men through inspiration and revelation direct from God. God the Father is a God of order and law, therefore true religion is the adapting of oneself to law and order, both of this world and of the universe.

"Mormonism" reiterates the teaching of the Old and New Testaments that God in various times of the world's history has given to man His grace to act in His name. But down through the ages since Christ lived, there has been a gradual leaving of the true course marked out by Jesus Christ, and although men since the days of Martin Luther have denounced the Roman Catholic church and the efficacy of its teachings, they have set up their own standards of religion and Christian ethics; and have not learned God's fundamental laws of salvation as universal and absolute facts. While their methods produced independency of thought, that which man is so in need of, they did not assure man of eternal life and salvation. Luther claimed no direct revelation from his Maker. Neither did Calvin or Knox or Zwingli or Wesley. Their systems of religion and ethics are based merely upon their individual interpretation of the holy scriptures. There is nothing absolute in them. But to "Mormonism" there is an absolute law. The claim of "Mormonism" is that Joseph Smith

went before his Father in humble prayer and asked for knowledge and truth. God answered him directly, and gave him the holy priesthood, the key to divine and absolute knowledge, by sending John the Baptist, and Peter, James and John, resurrected beings, who conferred upon Joseph the holy and divine power of Aaron and Melchisedek. In like manner was the priesthood of God given to man in ancient times. It must so be given in modern times.

To "Mormonism," therefore, Jesus Christ is not a docetic man, but a divine, omnipotent man, with all the divine passions of a divine being. He lives in harmony with the laws of the universe, which he has learned through the experience both of this life and the life of the hereafter. God the Father and Jesus Christ, to the "Mormon" are real entities, intelligent, all love, all light. They are the acme of Divinity. This idea creates within the mind of the believer a most high and splendid conception of life's meaning and mission. The divinity of man asserts itself practically yet ideally, materially yet spiritually. "Mormonism" makes of a man a utilitarian-idealist. He sees the follies of man, the condition of the race socially, the sorrows of the race economically, the sins of the race ethically. No religion on earth is so great and broad in this regard.

Ethically, "Mormonism" stands for the highest interpretation of life. Its sets up the most refined standards of purity, virtue, intelligence and action. It is a complete system of scientific and Christian ethics. All the cardinal virtues are held sacred; the sins of the race, in the most loathsome horror. There is always a power and light within man which gives him the right to designate between right and wrong.

Ethically, "Mormonism" lodges man's perspective in the eternal world of the hereafter. On the earth, it makes a man a creator, a founder of human institutions on the co-operative plan, which develops the highest degree of altruism. Man is a student of life in this world making for an understanding of higher and greater realities, pertaining both to earth and heaven. The intelligence expresses itself through the material universe. The body of man, as well as the spirit, is therefore divine. The spirit and the body in perfection are the soul of man. "Mormonism" is for this reason the highest standard of ethical law in existence. Activity of body and spirit must be along the highest lines of righteousness and purity, which bring him in time to a complete harmony of self with the natural laws in the spiritual and physical world. In man's adjusting himself to these laws he becomes scientist, moralist, religionist and philosopher. He attempts great things, he accomplishes much; he will accomplish all things. "Mormonism" has attempted great works. It has built and does now build up the social and economic life. It stands for the high-minded man. It stands by its ideals in the world of mental and muscular activity.

"Mormonism" teaches man to look to the soil and the common

pursuits of life. He is to take the earth and give it back to God in its pristine glory. This will come through work on God's great acreage. Man is of the soil. He lives by the products of the soil. In his tilling it and making it useful to the highest degree, he is redeeming it and preparing it for the return of its paradisic glory. Common man, then, has his part to play in creating greater and better conditions economically, hence "Mormonism" teaches a true brotherhood and democracy among all men. Every person is a child of God and light. He has his part to play in the redemption of the soil. The land is his. Upon it he builds his home, and as he comes to understand the earth, the physical laws of the universe, so does his home become better and his standards of life higher. As he makes the earth a paradise, so will he understand better and more fully the higher things of life. The Latter-day Saints, or so-called "Mormons," are home-builders, for this reason. And with the home goes the school and printing-press, the museum and the drama.

England's great poet has expressed this phase of philosophy in his *Saul:*

> I have gone the whole round of creation: I saw and spoke;
> I, a work of God's hand for that purpose, received into my brain
> And pronounced on the rest of His handiwork—returned Him again
> His creation's approval or censure; I spoke as I saw,
> Reported, as man may of God's work—all is love, yet all's law.

"Mormonism" stands for the highest standard of intelligence. Latter-day Saints have ever stood for the highest resources for education, namely: the home, the church, schools, libraries, newspapers, magazines, museums, the drama, industry and government. No people have been greater builders of schools, libraries, and museums, in comparison to their conditions and environment, than the Latter-day Saints. They look to the man of science, the man of books, the man of deep religious and philosophic truths. The Latter-day Saints have always had their schools. They established a university at Nauvoo, and the same university was continued in the establishment of the University of Deseret, now the University of Utah, which was the first university established west of the Missouri river.

"Mormonism" has a great love for learning. Its philosophy is that of the German Lessing: "The path by which the race reaches its perfection, every man must sooner or later travel." The dream of "Mormonism" is to make of each man and woman a reader and interpreter of life, a lover of books and a student of nature. Its dream is to make for the glory of God, which is intelligence. "Mormonism" is the source of light and truth for the world to-day and for all time. It is the gospel of salvation, the gospel of Jesus Christ.

LEVI EDGAR YOUNG, in *Improvement Era.*

HAVING A PURPOSE.

EVERY young man should have a purpose in life. He should have high ideals. He should desire to be of some use in the world. An aimless, purposeless life, devoid of high ideals, is sure to be a failure. A stream does not rise higher than its source, and a man does not rise above his ideals. Aim high, even if you fail to attain your end. First be a man, and then when you have an opportunity you can do a man's part.

The world is strewn with human wreckage of purposeless lives. The floater who sits on his raft, waiting for something to turn up in his favor, will remain adrift, while the purposeful man who boarded the steamer will pursue his course. The young man with a purpose will rise above the ideals of the average man around him, for the average ideal is none too high. The man with a purpose will not be turned from his course by the passing fads, fancies or crazes that pass over the community in which he lives. He will allow these things to pass by and will keep right on his course.

There are many fads that are popular for the hour, and it is very unpopular for a young man with a purpose to disregard them. Weaklings yield to those things that clamor so for recognition, but the man with a high ideal keeps right on, never swerving from the path he has marked out for himself. Young man, will you be chaff to be driven around by every wind that blows, or will you be wheat that cannot be blown about like worthless chaff? The choice is up to you. Every day you are making decisions that place you among the chaff or the wheat.

We write these things because there are so many young people who seem to have no purpose in life whatever, and are all adrift ready to float anywhere. Life is too serious and too valuable to be lived without a purpose.

Longfellow, in his "Psalm of Life," which ought to be committed to memory by every boy and girl, says:

Tell me not in mournful numbers,
"Life is but an empty dream!"
For the soul is dead that slumbers
And things are not what they seem.

Life is real! life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,"
Was not spoken of the soul.

* * * *

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 3, 1911.

FAITH—HOPE—CHARITY.

III—Charity.

The supreme and crowning grace is charity. Whereas faith and hope may have their ultimate fruition, charity will endure for ever. "And now abideth faith, hope and charity, these three; but the greatest of these is charity." (I. Cor. 13: 13). In the sense in which the word is here used by the apostle, charity must not be confounded with mere almsgiving, though that is commonly regarded as its meaning. It is synonymous with love, or universal goodwill to all beings, under all conditions. It is an approximation to the Divine thought and feeling, and by its exercise we become assimilated to the Divine character. It is the source of all right action. It is indeed the perfection of action, because it supplies the right motive for action. The union of perfect knowledge and true charity would ensure the doing of the right thing, in a proper spirit, and with the right object in view. This would rise to the dignity of righteousness, for actions thus performed would assuredly be righteous ones. But absolute righteousness can only be expected from perfect intelligence, the possession of which would imply Godhood. We have seen, however, that the gospel of Christ sets forth the hope and possibility of the faithful children of God becoming one with Him. We are even urged to strive after a like perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5: 48). After keeping all the other commandments of God, we are exhorted, as the last and crowning attainment, to "follow after charity."

As to the pre-eminence of charity there is perfect unanimity throughout all the scriptures. The Apostle Paul, enumerating various gifts and virtues, says—"Though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (I. Cor. 13: 2). We might be disposed to think that Paul had in this instance been guilty of exaggeration, in order to exalt his favorite virtue. But this is not so, for other scriptures are equally emphatic, as we shall later see. It does seem strange, indeed, that faith, knowledge, tongues,

prophecy, almsgiving, should all avail nothing, if charity be lacking. Yet, if we put all these in one scale and charity in the other, we can easily see that the pre-eminence must be conceded to charity. It will he observed that Paul does not belittle the various gifts and virtues enumerated; he merely says that he may possess many excellent qualities and do many good actions, and yet be nothing. It is really an assertion of the supremacy of character—of what we really are in our utmost hearts—over all that we may know or do. Knowledge, if not rightly used, is of no moral value to us, and we are not, in a spiritual way, any the richer for its possession. We may perform many good actions from a wrong motive, or without any particular motive. It is not intended to be conveyed that knowledge and right action are not in themselves good, but merely that neither gifts, nor knowledge, nor actions however praiseworthy in themselves, nor all combined, in the absence of a pure heart and godly character, will qualify for admission in the eternal kingdom of our Heavenly Father. Viewed in that higher light, Paul could truthfully say, though I may have and do all these things, yet if I "have not charity, I am nothing." In the last analysis, it is not what we have and do that will determine our rank in the eternal worlds, but what *we are*. It must not be forgotten, however, that we must learn what we ought to be, and, in the light of that knowledge, do what we know we ought to do.

Paul gives the following analysis of love—"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." (I. Cor. 13:4-7.) In view of all this, charity may be said to be perfect love. It is absolute self-conquest. Through it we discover our true relationship to all beings and all life. It is indeed to be one with God; to see as He sees, to love as He loves. To rise above self and selfish considerations, to aim at universal ends, to rejoice only and always in the accomplishment of good and right—all this is implied in that perfect love which is charity. Yet, inasmuch as we are informed that without charity we are nothing, it is necessary that we set the Divine ideal before us, and strive diligently to realize it more fully in our lives as the days go by. The ideal is a lofty one, but it is not an impossible one, else we would not be urged to aim at it. With the word of God to guide us, the Holy Spirit to aid us, and the infinite years before us, we need not despair of ultimate attainment. The highest evidence of the divinity of the gospel of Christ is that it places before us an ever-receding goal.

In the Book of Mormon we find the greatness and necessity of charity set forth in language that admits of no dispute. "Where-

fore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it shall be well with him." (Moroni 7:46, 47.) Here we reach the loftiest conception of all. "Charity is the pure love of Christ, and it endureth for ever." Christ was the expression and manifestation of God, and if we would set before us a perfect example of charity, or Divine love, we must study His life and character. His life was one grand sacrifice for the good of others. His aim in life was to do His Father's will, which was to work out the salvation of the human family. His words were full of love and compassion. He bore with the infirmities of men. He wept betimes, as at Jerusalem, because the people would not heed His message, that they might be blessed. Though rejected and despised, yet He was patient and forgiving, and sorrowed not for Himself, but that the people were rejecting light and truth, to their own condemnation. Finally, He died for a world that rejected and despised Him, His last words, spoken amid awful agonies, asking forgiveness for those who were putting Him to a cruel death. Surely here is perfect charity—love beyond compare. No wonder that the sacred records containing the life and teachings of Jesus have influenced the world as no other books have ever done. In all history there is no life so Divinely beautiful, in all literature no words so full of love and comfort as His. Christ is, therefore, the Great Examplar—the one perfect manifestation of Divine love that has been given to the world. Yet the saints of God are urged to follow in His footsteps, and if they will strive with all diligence to do so, they shall at length be like Him. "We know that when he shall appear we shall be like him; for we shall see him as he is." (I. John 3:2, 3.)

The Church of Jesus Christ of Latter-day Saints, like its Divine head, has labored continually to bless the world. From its organization to the present time that Church, though opposed, persecuted and maligned, has disregarded all these, and proceeded on its mission, to bring light and salvation to the world. Throughout the life of the Prophet Joseph Smith, despite mobbings and persecution, he was faithful to his mission, and in return for the enmity of the world, he gave to it the message of light and salvation that he received from the God of Heaven. His life was devoted to the propagation of the same, and to the perfecting of the organization that, under the direction of God, will be the repository of Divine truth and authority until the everlasting gospel shall be proclaimed to all the nations of the earth. Through all the intervening years the missionaries of the Church have been spending their time and means to carry the good news to the world. Though misunderstood and maligned, yet they have toiled and labored to convince the people of the truth of their message,

and to point out the blessings it would bring to them. It has been the same, generally speaking, with those who have embraced the gospel as taught by the Latter-day Saints. Relatives and former friends have frequently opposed and persecuted them, but in return they have tried to make clear the truth and beauty of the gospel, that its blessings might come to all.

That charity is the supreme grace is placed beyond all question by the word of the Lord to His people in our own days, when He says—"Above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace." (Doc. and Cov. 88:125.) The preferences of men are largely determined by a peculiarity of temperament which causes them to have a leaning in a given direction, but our Heavenly Father knows all things and perceives their true relations. When He, speaking from infinite knowledge, asserts that charity is "above all things," and urges us to strive after it, wisdom and duty alike demand that we heed the Divine injunction. To do so will call for a greatness of aim and effort, but the joys and blessings resulting therefrom will be equally great. It is our duty to entertain feelings of goodwill to all our Father's children, not forgetting that we are commanded to love even our enemies. "To err is human, to forgive divine." We are instructed to love and forgive all, that we may be the children of our Father which is in heaven. The effort to return good for evil is abundantly repaid in the peace and joy it brings to the heart. The constant endeavor to see the good in all people and in all things, under all conditions, gives a sympathetic insight that perceives traces of good in everyone we meet, helps us to appreciate their worth, and thus encourages them to do their best. To desire evil to none, even those who would fain injure us; but to wish them well, and do them all the good we can, and rejoice in the welfare of all—these are the evidences that we are in very deed the children of our Heavenly Father. In the daily life of every Latter-day Saint there are abundant opportunities for the exercise of charity. If we will heed the Divine exhortations, and strive to cultivate this crowning grace, we will partake of the abiding joy that comes to all those who follow in the Master's footsteps.

H. I.

PRESIDENT RUDGER CLAWSON and family, who have been visiting on the Continent, reached Liverpool on Monday, July 31st, in excellent health and spirits. During their trip they visited the various missions on the Continent, and report having had a pleasant and profitable time. President Clawson is particularly gratified at the splendid spirit manifested by the elders in the different conferences, and the work that is being accomplished by them, as was shown by the interest and attention manifest at all the meetings.

CONFERENCE OF NETHERLANDS MISSION AT ROTTERDAM.

Rotterdam, July 26th, 1911.

THE conference of the Netherlands mission came to a close last night. It was a notable occasion. The interest continued unabated throughout all the sessions. There were three largely-attended meetings on Sunday the 23rd, there being seven hundred present at 10 a.m., five hundred and forty at 2 p.m., and about eight hundred at 7:30 p.m. The faces of many strangers were seen in the congregation. Strong testimonies were borne by the elders, and much valuable instruction was given. The singing of the choir, under the masterful direction of Elder G. B. Alexander, ably assisted by Elder T. W. Brown at the organ, was a pleasing and attractive feature of the conference.

Following the conference a two days' priesthood meeting, embracing five sessions, was held. President B. G. Thatcher presided, and there were seventy elders present. A lively interest was taken in the presentation and discussion of various practical topics relating to missionary work. Many vital questions were asked and answered. The good that will result to the mission from these meetings cannot be easily estimated. It will be far-reaching and enduring in character. The elders will return to their various fields of labor renewed in faith and strengthened in testimony and with a more perfect and uniform understanding of many questions that were previously held in doubt.

President B. G. Thatcher is an able president, and holds a strong place in the hearts of his elders. His labors in the Netherlands mission have been attended with much success.

The weather in Rotterdam, as in other cities visited, has been unusually fine. The sun shone out bright and beautiful, as it is shining to-day, and thus made possible the large gatherings of the conference.

Apropos of my visit to Germany and Switzerland, would say that in addition to conferences previously reported, interesting and instructive meetings were held at Basel and Cologne.

RUDGER CLAWSON.

IF I KNEW.

"If I knew that a word of mine,
A word not kind and true,
Might leave its trace on a loved one's face,
I'd never speak harshly, would you?

"If I knew that the light of a smile,
Might linger the whole day through,
And brighten some heart with a heavier part,
I wouldn't withhold it, would you?"

TRUTH.

THERE is nothing so persistent as truth. Though crushed, as it often is, beneath a mountain of falsehood and error, it will work its way relentlessly upward, till it mounts the very summit, freed from the shackles that would keep it hidden in the darkness.

Truth always wages her warfare openly; error is intriguing and deceitful. Truth conquers by sheer strength, and her victories are eternal: error scores but temporary victories, for she can hold her ground only till she has exhausted her stock of wicked dissimulation. The one brandishes her glittering sword in the blaze of the noonday sun; the other works her dark designs stealthily, under cover of night.

"Truth is the summit of being." It is the normal status of things: while error is a perversion, a disturbance, that must and will finally be adjusted. It is said that a planet moves smoothly *in* its course, but violently *to* its course. The same is true of a fact, when distorted it works havoc. Ruin and dissolution always follow in the wake of the conquests of evil: but righteousness must ultimately bear sway, when all things will be restored to their normal equanimity. There are unseen forces that work ever silently and persistently for the restitution of right and the overthrow of wrong. Triumph and supremacy are vital, inherent qualities of truth. So it must achieve victory in the end. To think of its being utterly annihilated or permanently defeated would be paradoxical. Our prophet said, "Every principle proceeding from God is eternal, and any principle which is not eternal is of the devil."

This assurance should be cheering to all who labor for the cause of right. We should be hopeful even in the darkest stage of the battle, when the odds are all against us, aye, when we suffer the humiliation of apparent defeat, for we know that the end is not yet; that in the last great struggle our cause will be gloriously vindicated, and that our heads will wear the laurels that endure forever. "The lying of others cannot hurt us long, it always carries with it our exoneration in the end."—LOUIS W. LARSEN.

FROM THE MISSION FIELD.

Invited to Speak at Hucknall.—Elder Clarence T. Ward, of the Nottingham conference, was favored with the opportunity of addressing the Men's Adult School of Hucknall, on July 16th, 1911. The subject taken was, "The rise and progress of the Church." Owing to the interest taken, the time allotted for discussion was lengthened from one hour to two hours and a half. The utmost courtesy was shown the speaker, and at the close many expressed themselves as having had their opinion altered concerning "Mor-

monism." Invitations were extended the elders to visit the homes of members of the association.

Successful Social.—On Monday evening, July 17th, 1911, a very successful social was held in the Westfield Hall, Gateshead (Newcastle conference), in honor of Brother A. J. Parker, who left for Zion on the following Friday. Many saints and friends from various parts of the conference assembled and enjoyed the excellent social spirit and interesting program. Brother Parker has been an energetic worker in our midst, as his able articles which have appeared in the *Star* and local papers will show. A beautiful Bible was presented him as a token of love and esteem by a host of friends, who wish him Godspeed on his journey and the richest desires of his heart in Zion.

Baptisms.—A baptismal service was held at the public baths, Mansfield (Nottingham conference), July 22nd, 1911, at which eight members—five from the Nottingham branch and three from the Mansfield branch—were initiated into the fold of Christ. Elders Clarence T. Ward and Jesse Y. Peterson officiated.

On Monday, July 17th, 1911, at "Deseret," High Road, South Tottenham (London conference), one convert was baptized, Elder T. A. Able officiating.

On Wednesday, June 28th, 1911, at "Deseret," High Road, South Tottenham (London conference), one person was baptized, Elder W. H. Allington officiating.

On Tuesday evening, July 25th, 1911, a baptismal service was held at the seaside, Southport (Liverpool conference), at which one soul was added to the fold of Christ, President R. W. Young officiating.

On Friday, July 28th, 1911, at Southsea, Portsmouth (London conference), a baptismal service was held, when one person was initiated into the fold. Elder John S. Storey officiated; confirmed by Elder J. J. Whetton.

District Meeting.—A district meeting was held on Sunday, July 23rd, 1911, in the Public Hall, Upper Hill Street, Wisbech (Norwich conference). President F. B. Hammond and Secretary V. D. Walker and local elders were present. The general and local authorities were presented and unanimously sustained. The Wisbech branch was re-organized with Elder J. L. Broadbent as president and A. T. Johnson as secretary. Elder V. D. Walker addressed the meeting. He spoke of the restoration of the gospel and the necessity of obeying the principles and ordinances of the same. President Hammond said that the leaders of the Church in this day were prophets and seers and were as necessary for a complete organization now as in former days. Elder J. L. Broadbent said that Joseph Smith, the prophet, could not have been

an impostor, as no man would lay down his life for what he knew to be an untruth. The fact that he gave his life for the cause he represented is evidence that the testimony which he bore to the world was true. Elder Broadbent expressed a desire that the saints would unite with the elders in the Wisbech branch and make it a flourishing one. The meeting was well attended by saints and investigators. All expressed themselves as having an enjoyable time.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXXV.—Marriage.

Text: And again I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. —*Doc. and Cov.* 49: 15.

I. Marriage a State Ordained and Established of God.

1. Marriage dates from the beginning of human history—"The Lord God said it is not good that the man should be alone. (Genesis 2: 18, 24; P. of G. P., Moses 3: 18, 24.)

2. Marriage sustained by scripture of later date. (a) Neither man nor woman alone capable of attaining perfection (I. Cor. 11: 11.) (b) Marriage is honorable (Hebrews 13: 4; see also Ephesians 5: 22-33). (c) Lehi commanded to provide wives for his sons (B. of M., I. Nephi 7: 1, 2; see also 16: 7, 8). Note the recognition of family organization among the Nephites (Mosiah 2: 1, 5). (d) Marriage sanctioned in the present dispensation (see text cited at beginning of this lesson—Doc. and Cov. 49: 15-17; also 75: 28; 83: 2).

II. The Marriage Covenant.

1. A civil contract, provided for and regulated under the laws of established governments. Society is thus afforded protection against the ill effects of marital association not within the jurisdiction of law. The law defines the authority necessary to solemnize a marriage, by delegating the power to certain officers of the law, and by recognizing the priestly authority of churches.

2. In addition, marriage is recognized as a spiritual contract by most professed Christians, by some of the so-called non-Christian sects, and by all who believe in the whole of the revealed law of God. To solemnize a marriage as a religious ceremony embodying a spiritual contract between the parties, the requisite priestly authority must officiate.

III. Marriage as Prescribed and Regulated Under the Laws of the Church To-day.

1. Marriage for time, in which the covenants of the parties are

for the term of mortal life only; this is a lesser or temporal order of matrimony.

2. Marriage for time and for eternity, requiring the authority of the holy priesthood for its validation and involving covenants extending beyond the term of mortal life. (Study with care Doc. and Cov. 132: 15-17). This order of marriage is based on the "New and Everlasting Covenant," which will be studied in the lesson following. (See "Compendium of the Doctrines of the Gospel," pp. 118-124, subject: "Marriage—a divine institution and designed to be eternal."

IV. Blessings and Responsibilities of Marriage.

1. The blessing of posterity (Note that many references already cited apply here; see especially Genesis 1: 27, 28; P. of G. P., Moses 2: 28; see also 5: 2; compare Genesis 9: 1, 7; Leviticus 26: 9; see especially Doc. and Cov. 49: 15-17).
2. The blessing of companionship between husband and wife, for mutual advancement. Observe the significance of the Lord God's gift to Adam—"an helpmeet" (Genesis 2: 18; compare 3: 12; see also P. of G. P., Moses 3: 18; compare 4: 18, especially noting Adam's expression, "The woman thou gavest me, and commanded that she should remain with me;" see also Ephesians 5: 22-33).
3. The responsibilities of providing for needs of the family, not alone as to material needs—food, clothing, shelter, etc., but also as to education and spiritual development (Ephesians 6: 4; Colossians 3: 21; Doc. and Cov. 75: 28; 83: 2; see especially 68: 25-27).

V. Unlawful Association of the Sexes.

1. Bible scriptures condemning same (Exodus 20: 14; Deut. 5: 18; Luke 18: 20; James 2: 11).
2. Book of Mormon scriptures (see especially Alma 39: 5)
3. Strict requirements in modern scriptures (Doc. and Cov. 42: 22-26).

General reference: "The Articles of Faith," Lecture XXIV, pp. 455-459.

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